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durucú society are the subject of this study. But fundamentally what has taken place is the attraction of a simple people by the new, glittering, and eminently useful objects proffered by Western civilization, and their ultimate reliance upon these items. These things, in themselves, have had limited effect on aspects of culture other than the material inventory. Rather, it has been the means of obtaining them and the social relationships in which they are exchanged that have altered the nature of Mundurucú society. These means have been the production first of manioc flour and later of wild rubber as cash commodities, and the establishment of a client relationship to white patrons in a mercantile economy.

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The experience of the Mundurucú is not unique. It has parallels throughout the world, especially in Amazonia. There, remnants of similarly fragmented tribes have merged into the racially mixed population, and others are on the threshold of assimilation. Incorporation into the neo-Brazilian, or *caboclo*, population of the Amazon valley is not as long a step for the Indian as the corresponding process in the United States. The term caboclo is used in Brazil to designate the lower-class backwoodsmen and peasants of the interior. In the Amazon it refers to the rubber collectors and farmers, whose racial composition is generally a cross of Indian and Caucasoid with a minor admixture of Negroid genes. No strictly defined racial demarcations prevent the transition of Indian to Brazilian. The barriers are social, linguistic, and cultural. That is, the Indian remains such as long as he identifies himself with a tribal society and plays social roles within it; and the extent to which he preserves the cultural and linguistic symbols of his own society makes possible life within it and inhibits communication beyond it.

Most Indian groups of Brazil are today transitional to

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incorporation in Brazilian society. They have acquired a limited but adequate body of common understandings with their Brazilian neighbors, and their social structures have become accommodated to their relations with the whites. Straddling two worlds, their positions are not stable, and they push themselves and are pulled from the outside into closer relations with Brazilian society. The "pull" arises from the chronic demand for cheap labor in the Amazon; the "push" is a product of the native's increasing desire for manufactured possessions, coupled with disturbances in his society which resulted from this acquisitiveness. The outcome of the process is the disappearance of traditional Indian social systems. But the affected Indians are not left in a social limbo. Rather, they shift their principal bonds of dependency to their already existent relations with the whites and move into the general orbit of caboclo society.

An understanding of the process by which native societies of the Amazon have become economically and socially dependent on the white man, and of the effects of this dependence, are central to an understanding of the transition from Indian to caboclo. Other aspects of the native culture are secondary in importance; the Indian, once incorporated, has ample opportunity to learn the white man's ways. Or, if he is disinclined or unsuccessful in this respect, his children, who have been reared outside the traditional social matrix, certainly will become linguistically and culturally as much, or more, Brazilian than Indian.

These remarks are also pertinent beyond the Amazon valley. The final chapter of this book will consider the general relevance of Mundurucú social and economic change to an understanding of the broader problems of culture change.

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